THE PACIFIC

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Pac Theo Sem Reading Room

Pacific School of Religion Berkeley, Calif.

THE CITY OF GOD.

Not in the wind-hushed isles and gardens Elysian,
Not on the snow-pure peaks, forever untrod,
Not with the timeless stars,—is the prophet-vision
Of the ultimate dwelling of God.

Lo, a City, a City,—behold in its center
Justice throned in light exceeding the sun;
Nothing unclean or that maketh a lie shall enter
The home of the Righteous One.

Only a nation of conquerers ever may win it;
Its streets shall be filled with the shouting of children at play,
The peoples of earth shall gather their treasures within it
And laugh in the light of its day.

Age by age shall toil in the night, disclaiming
Peril and pain for hope of its distant gleam;
Life by life shall the laborers pay in attaining
The gray world's desperate dream.

Thus shall we build it,—the crown of His ended creations.
Stone by stone, of our hunger and faith and love,—
A city of cities, a city of mighty nations,
And God the ruler thereof.

—Anna Louise Strong.

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THE PACIFIC

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W. W. FERRIER ..... **Editor**

2716 Hillegass Ave., Berkeley

AFTERMATH.

One man gave lavishly of gold,
And builded tower and town;
Then smiled content to think his deeds
Should win him great renown.

Another, poor in worldly gain,
Gave all within his ken
Of strength and tenderness and truth
To help his fellow-men.

The record of the rich man's gifts
Lies on a dusty shelf;
The poor man lives in countless hearts
Because he gave himself.

—Charlotte Becker.

AN UNLEARNED LESSON.

Utterances on the part of labor union leaders during the last few weeks make it evident that the lesson which all friends of labor hoped would be learned by the McNamara confession has not been learned by some who are prominent in the unions. When Olaf Tveitmoe returned from the East and was served with a subpoena to appear as a witness before the federal grand jury in Los Angeles he declared at once that it was "another attempt to smirch organized labor." And no sooner had Tveitmoe been arrested under indictment made later by that grand jury than Mayor McCarthy of San Francisco sends to him a telegram in which he says: "I sincerely regret the manner in which the federal authorities are endeavoring to involve you in the conspiracy matter. I believe you to be absolutely innocent of any crime."

Doubtless if the Almighty himself were to appear before men in the ranks of organized labor and make accusation of crime there would be those who, like Tveitmoe and McCarthy in these instances, would declare it to be simply an attempt to smirch organized labor.

Now, it is plain to every unprejudiced person that the federal grand jury, constituted as it is, had presented to it such information against Tveitmoe, Johansen and Clancy, as required that careful sifting which could be given it only in the courts. There were some good reasons for the entertainment of the belief that these men were involved in the dynamite conspiracy else indictment would never had issued from that honorable body. The courts may not find these men guilty, but until that shall have been found to be the outcome. labor unionism will make friends for itself by avoiding all such utterances as the foregoing. Men who have so declared themselves since the startling denouement in the McNamara cases, after those men had been so vehemently and persistently declared innocent, ought never again to be given leadership in the labor unions. The Pacific is anxious to have the terrible injustices and inequalities in the industrial world removed, and shall always denounce every tyranny and wrong on the part of employers. But we desire also to see righteousness rule in the ranks of the employed.

And oh! for the dawning of the day when we shall no longer hear from the lips of men of influence in the labor unions whenever accusation is made of crime that it is an attempt to smirch organized labor. There are very few persons who want to smirch organized labor. Labor unionism is recognized almost universally as a necessity, and when in the papers which officially represent it its friends are allowed to present such truths as are herein contained and it is freed from its unwise leadership as well as from whatever is criminal, it will advance rapidly on toward the accomplishment of great things for the workingman in the industrial world.

A NEW YEAR GREETING.

It has been the custom of the Rev. Albert W. Palmer of Plymouth Church, Oakland, to send a few words of greeting at the New Year time to the members and friends of that church. We always find in that greeting something of wider interest. From that for 1912 we quote:

"It is a wonderful and beautiful world we are living in. May we all live in this year in closer fellowship than ever before the God who utters Himself through the great hills, the stately trees, the cheerful flowers!

"It is a marvelous thing to live in personal relationships of love and service with other human souls. May we all learn this year new secrets of sympathy, of patient understanding, of brotherhood.

"Beyond all other great souls, I find myself turning constantly to Christ for the supreme word concerning God and human brotherhood. May the year bring to each of us a clearer understanding of what Jesus meant, and a loyalty that loves and serves the Highest—so far as we may catch the vision of it here."

Mr. Palmer gives it as his earnest desire for Plymouth for 1912 that "it may grow not merely in the numbers that come within its influence, but that, beyond this, it may grow in spiritual power—in power to comfort those who sorrow, to awaken those who drift, to quicken and inspire those who would live the life of the spirit—in power to send men and women out into this busy, noisy, sin-stained, selfish world, saying all the time within their inmost souls:

"We men of earth have here the stuff
Of Paradise. We have enough.
We need no other things to build
The stairs into the unfulfilled—
No other ivory for the doors,
No other marble for the floors,

No other cedar for the beam
And dome of man's immortal dream.

" 'Here on the paths of every day—
Here on the common human way,
Is all the busy gods would take
To build a heaven, to mould and make
New Edens. Ours the stuff sublime
To build eternity in time!' "

SIGNALS OF HOPE.

A Christmas Sermon by William Frederic Bade in The First Congregational Church of Oakland.

It is with great reluctance that I have undertaken to stand in this pulpit this morning to deliver a Christmas message. My sympathy goes out with yours to him who should have stood here this morning, but whom sad tidings suddenly called back to his home in the East. For him death laid its hand upon that inner parental circle in which the joys of Christmas, even in maturer years, have a meaning all their own.

My thought also turns to those, too well and affectionately remembered to be named, who in other days from this pulpit have expounded the meaning of our Christmas joys. Could I reproduce any of these messages I should feel that I had forged at least one link in the chain that binds us all to the deathless ideals of the Master. A Christmas message grows most naturally and appropriately out of the personal acquaintance with the hopes, joys, and sorrows of those who make up the larger family of the parish. To one who cannot speak from this point of view, the personal and universal aspects of the Christmas hope present themselves for consideration. If a text is needed, it is found in the Second Chapter of Luke, the eleventh verse:

"There is born to you this day in the City of David a Saviour which is Christ the Lord"—so ran the simple message of the Angel, and the meaning of the event was expounded by a multitude of the heavenly host who praised God, and said,

"Glory to Go in the highest
And on earth peace among men in whom he is well pleased."

I was reading recently in the masterly work of the lamented Frederick W. H. Meyers, "Human Personality and its Survival after Bodily Death." Speaking of the great progress of all forms of science in our time, and of the growing unanimity between what is deepest in science and in religion, he wrote: "Assuredly this deepening response of man's spirit to the cosmos deepening around him must be affected by all the signals which now are glimmering out of the night to tell him of his inmost nature and his endless fate." There is something startlingly suggestive in these words: Man—signals glimmering out of the night to tell him of his inmost nature and his endless fate. How they suggest the Star of Bethlehem, the babe in the manger, the angels' chorus. No greater signal ever glimmered out of the night to tell man of his inmost nature and his endless fate. This was the event to which Socrates looked forward when he said to his friends, shortly before his death: "We will wait for one, be he a God or a God-inspired man, who shall show us our religious duties and take away this darkness from our eyes." It is the supreme significance of Christmas as a signal of God's love and man's destiny that justifies the assurance of the fine lines of Wordsworth:

"Those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing;
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal Silence; truths that wake,
To perish never;
Which neither listlessness, nor mad endeavor,
Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy."

It was indeed a deathless hope that was born in Judea nineteen centuries ago, and every Christmas day we rejoice over its growing realization. But a great hope, or ideal, in the process of realization has aspects or stages, and we may fittingly consider a few of these to see what our own part may be in speeding the good tidings of peace on earth, good will to men.

As one of the signs that affords cause for joy, I should mention the decreasing anxiety for individual salvation and the growing sense of responsibility for social salvation. The religious literature of even so little as fifty years ago exhibits an almost morbid anxiety for the salvation of the individual soul, anxiety often entirely dissociated from all practical interest in the general welfare of the community or commonwealth. Often the most religious saw but a narrow vista opening up from his own feet, as if all his life were a race course and his one duty were to keep his eye upon the thin ribbon of the track and the sharp goal at the end of it, his single salvation. All that has given place to a new feeling. In religion, as in democracy, we have come to see that the essential things in men are the things they hold in common, not the things they hold separately. We are inclined to suspect the religious sincerity of the man who lifts his eyes and sees no more than one point of welcome, picked out for him in the darkness of the future. More to us is the soul for whom that single goal is lost in the radiance of the whole horizon. It is increasingly characteristic of the Christianity of our time that its members do not feel themselves summoned individually as to a goal, or to squeeze through a straight gate, but as to a Kingdom, to a day and a joy as broad as the world. Obviously this new endeavor is not without consequences upon personal character. Its reactions and its focus are personal and singular. In the words of the Apostle: "Wherefore, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless." The peace and good will which formed the burden of the angels' message are realizable only in terms of character, and character is individual.

Unfortunately, with all that is laudable in this change of temper on the part of the Christian Churches, there is also a flaw, to which it behooves us to call attention. We are all somewhat prone to indulgence in the ideal, and to think that when we enthuse ourselves with humanitarian feelings we have discharged our duty. It is so easy to sun one's self in the light of heaven, while neglecting, from sheer apathy, the things that lie starved in the shadows of earth. But it is not enough to welcome each new pros-

pect of righteousness or political improvement; not enough week by week to listen with satisfaction to stirring sermons, or month by month to cut up magazines and hug one's self in the light of some new aspect of the social ideal. We must take up our duty by our roadside; must realize that there never yet was light upon the sky which was not meant to illuminate the ground about our feet and show each of us his bit of work waiting for him there. In these days of wide publicity it is no uncommon thing to meet persons who know all about sin and poverty in some province of Asia or Africa, but who are quite unaware, as happened in a neighboring town a few days ago, that a mother and her children are starving on an adjoining lot.

This Church, through pastors and laity, has long held and maintained a reputation for works of charity. It probably has borne along, also upon this season's tide of joy, more than feelings prompted by the birth of him who was known as the friend of the poor and the downtrodden. It, therefore, is scarcely necessary to urge extension beyond the domestic circle of these little acts of thoughtfulness that occupy loving hearts and willing hands wherever there is a circle of love or friendship. It is a time when cheer seems glad to spill over into even the darkest household; when friendship shines with new lustre and the old grow young again in the presence of mirthful childhood. Thus the song of great joy begun by the angels is re-echoed in endless melodies wherever human speech flows to music on this the gladdest of all our festivals.

This brings me to another aspect of the Christmas hope. It was finely indicated by Thackeray in some beautiful Christmas verses, when he spoke of Christmas as the day on which the first of gentlemen was born. That there is a vital connection between the Golden Rule and good manners, no one will deny. While there have lived men in pre-Christian ages whose standard of behavior would not suffer by comparison with our own, the fact nevertheless remains that the most distinctive infusion of gentleness into our ideal of human character dates from the birth of Christ. By many little acts of kindness, by the bestowment of gifts and the expression of good wishes, each recurring celebration of Christ's birth gives a new impulse to the influences that mollify our manners and sweeten our intercourse with one another. Long as the Christmas bells shall continue to chime their glad message throughout the earth they will tell of the growth of love and gentleness among men.

During recent weeks it became necessary for me to engage in certain researches which impressed me anew with the vast areas of happiness which have been conquered in recent times by Christianity. What impressed me more particularly was the fact that some of our Christmas customs even are monuments that mark the graves of dead superstition. It is difficult for us now to realize what horrors of ancient superstition and fears of demons beset the path of our ancestors. But Christianity, hand in hand with growing knowledge, banished these spectres of evil from our homes and thoughts. Our pagan ancestors believed that the winter solstice, which usually fell even with about the time of our Christmas, was a time of peculiar peril from evil spirits. The lighting of candles, among other things, was believed to drive them and keep them away. In many parts of Southern Europe it still is customary to keep a candle burning night and day beside the cradle of a new-born child until the time of baptism. This is to prevent evil spirits from harming the child or substituting for it a changeling. The abundant use of candles at Christmastide is something that Christianity took over from the pagan world, but in its new adoption it soon lost the sinister associations of its origin, so that the lights which once were destined to banish the evil spirits of fearsome superstition became symbolical of the Light of the World before which the evils of the human heart slink away. It would be easy to instance customs of a similar character that have come down to our time with a new meaning which they began to receive at Bethlehem in Judea.

It is especially gratifying that the children who, in antiquity, suffered most from the prevalence of horrible superstitions, should now benefit most by the conversion of these customs into instruments of joy. This brings me to the mention of another respect in which the advance of Christian feeling in our time has been especially marked.

Both in this country and abroad, the last two decades have seen the re-conquest on behalf of childhood of enormous areas of lost happiness. One likes to recall this especially at Christmas time, which is preeminently the childrens' festival.

Some thirty years ago, as many here will remember, Joseph Cook was at the height of his popularity with the Boston Monday Lectures. The discussions of Lord Shaftesbury in the House of Commons had drawn attention to the evils of child labor in England, and the problem was beginning to receive attention also in New England Mr. Cook devoted one of his lectures to the subject and in his introduction hailed as a wonderful new departure the foundation at Andover of a Professorship on the Relations of Christianity to Science. It is with amusement, now, that we observe him hailing the event as "one ray in a dawn standing tip-toe on the mountain tops." We have moved along so fast that we are inclined to regard as obsolete Professorships of that kind, for we no longer assume that science is hostile to religion. But we are intensely interested in all forms of research that concern the betterment of social conditions, and especially in the task of making it possible for the boys and girls of our generation to become creditable Christian citizens. We are ready to agree with Chesterton that if formerly it was common to say that many a man was a Great Might-Have-Been, to us it is a much more solid and startling fact that almost any man in the street is a Great-Might-Not-Have-Been. We have come a long way these thirty years, we have seen thousands responding, where then but a few felt the justice of the moving words of Elizabeth Browning:

> "The young lambs are bleating in the meadows,
> The young birds are chirping in their nest;
> The young fawns are playing with the shadows,
> The young flowers are blowing toward the west.
> But the young, young children, O my brothers!
> They are weeping bitterly;
> They are weeping in the playtime of the others,
> In the country of the free."

Laws have been passed to prohibit or to regulate many forms of child labor. The sanitary condition of school houses has been improved and the children placed under sanitary supervision. The playground movement has attained enormous proportions and by its results has silenced even the most skeptical. The treatment of juvenile offenders has undergone a radical change. Yet along

all lines our ideals—Christ's ideals—are still out-running all our achievements. We have only begun to redeem the world for our children in order that our children may, if possible, become better instruments in the redemption of humanity. In all these respects we are marking progress, but each Christmass must be a reminder that we,

"————rowing hard upstream,
See distant gates of Eden gleam
And do not deem it all a dream."

In any catalog of great modern tendencies, an honorable place must be given to the gradual disappearance of blind and brutal antagonism to races and religions not our own. Here, also, we are but at the beginning of a better day. The prevailing mental attitude which is supplanting the old brutality can, as the late President Charles Cuthbert Hall pertinently observed, be described by no better term as yet than "passive curiosity." It is the mental attitude of the traveler in pursuit of pleasure. Where formerly he looked only at outward objects, he is now beginning to add the novelties of foreign religions to his sources of entertainment. From the picturesqueness of the Roman Mass in Italian sanctuaries, he goes to the Cow Temple in Benares, or to the Cryptomarias of Nikko. But in most cases he returns only to thank God that he is not as other men are. Yet it is something to know that this passive curiosity toward foreign races and their faiths is actually supplanting the old antagonism that sprang from the fanatic ignorance of a less travelled age.

I cannot but think that the present attitude must grow into one of active sympathy if the spirit of Jesus continues its conquest of human hearts. C. Cuthbert Hall, in opening his splendid Noble Lectures on "The Attitude of Jesus Christ toward Foreign Races and Religions," said. "I shall try to show that that attitude was impartial, without prejudice, unhampered by traditional limitations, cosmopolitan. A majestic simplicity of intention toward the world reflected itself in a majestic indifference toward distinctions of race and religion. Knowing what is in men, undeceived by the pretenses of orthodoxy, unrepelled by the aberrations of paganism, steadfastly set to give his life for the life of the world, the world-sympathy of the mind of Christ was absolute." I believe that this judgment is profoundly true, and that the increasing recognition of the fact that the religious experience of humanity is a totality —is religion and not religions—is one of the happy signs of a new era in missions both at home and abroad.

Five years after Phillips Brooks returned from his visit to India, a member of the Cambridge Mission at Delhi wrote to him about certain of his books and received in part the following reply: "That you in your good work should care anything about my books, touches me very much indeed. They were written for my people here and nothing was farther from my thought than that they should be read by the Jamna and the Ganges. But how simple it all grows as we grow older. The whole of what we personally have to live and what we go out to preach is loyalty to Christ—All truth regarding Christ and all duty toward his brethern is involved in that and flows out from it. To teach Him to anyone who never heard of Him, is to bring a soul into the sight of Him and his unspeakable friendship. To grow stronger and better and braver ourselves is to draw nearer to Him and to grow more absolutely His—We have only to do our duty in our little place and leave the results to Him—I grow stronger for Boston when I think of Delhi."

There is in these words a fine recognition of Christ's attitude toward the total religious experience of the world as the ultimate example to all his diciples. And under the benign guidance of this new star of a common humanity, forms are growing less, but the spirit more and more. It is, in East and West, the spirit of which Tennyson, in "The Ancient Sage," says:

"—nothing worthy proving can be proven,
Nor yet disproven: wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith.
She reels not in the storm of warring words,
She brightens at the clash of 'Yes' and 'No',
She sees the Best that glimmers thro' the Worst,
She feels the Sun is hid but for a night,
She spies the summer thro' the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wail'd 'Mirage.'"

It remains in conclusion to refer only to one more signal of a better day—the brightest and most hopeful of them all. What could be a better illustration of the Christmas spirit in its world relations than the World's Peace movement? The day seems to be dawning at last when nations are definitely resolving to beat their swords into plowshares and their spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall they learn war any more. It is to be hoped that before another Christmas supervenes the pending arbitration treaties with Great Britan and France shall have been ratified by our senate and have become effective. Then, with a new thrill in our hearts, shall we sing the Christmas invitation:

"Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands:
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born.

Blow, bugles of battle, the marches of peace;
East, West, North and South, let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God, and of good will to man."

NO RELIGION WITHOUT A SUPPOSED OR REAL INCARNATION

The Ladder That Reaches the Skies Must Have Its Base On Earth.

"I take the position which has been almost a first truth with some of the most profound philosophic thinkers of the ages, that there can be no religion without a supposed or real incarnation," said Rt. Rev. Samuel Fallows, D.D., LL.D., in a recent sermon at St. Paul's Reformed Episcopal Church, Chicago. "Not more universal is the idea of God, than the idea that in some way God either can or has been manifested in human form, or in a form, however grotesque and repellant, whose utterances can be understood by man; or else has been present in a manner that the senses could grasp.

" 'The gods have come down to the earth in the likeness of men,' was the cardinal creed of the best forms of heathenism. From this, down an inclined plane, we reach the debased forms of God in the hosts of heaven, in birds, four-footed beasts and creeping things. The Greek and Roman mythologies are full of the appearances of the divinities of the Olympian mount among the scenes of the

earth. The Hindoo mythology teems with endless incarnations, some of them of the most childish and impure character. Every species of idolatry is but the effort of the human mind to make the invisible God apparent to the senses.

"You will all readily recall the famous words of Macaulay in his essay on Milton, 'Logicians may reason about abstractions, but the great mass of men must have images. The strong tendency of the multitude in all ages and nations to idolatry can be explained on no other principle. The first inhabitants of Greece, there is reason to believe, worshiped one invisible deity. But the necessity of having something more definite to adore produced in a few centuries the innumerable crowd of gods and goddesses.'

"God has implanted in the heart of philosopher and peasant, civilized and savage man alike, the inate yet often indistinct cravings of the spirit for Himself, and with those cravings is a demand equally imperious for a manifested God.

"The cultured and uncultured man alike demand that a divine hand shall draw aside the veil which shrouds the invisible God. From the brightness of a human soul flooded with the divine glory must stream the rays of truth and goodness and holiness upon the faces and hearts of men. Instinct prompts it, philosophy justifies it, religion glorifies it.

"A God without personality is a mere abstraction, not a glorious reality; just as man without personality would have no substantive existence. Strip God of the attributes of Deity, and He is not a God we could worship or adore. I believe with Mr. Spencer that we are compelled as an inevitable result of the laws of thought to ascribe to Him our human attributes. Through these alone do we form a conception of the divine attributes.

"We cannot conceive of a being worthy the name of God who will not do his utmost in accordance with the laws of the human mind to enlighten it and lift it up. But the illumination and the uplifting must be through signs and symbols and vehicles of human thought and life. The ladder that reaches to the skies must have its base upon the earth."

SOME UP-TO-DATE SUGGESTIONS BY A MINISTER.

Readers of The Pacific who read the recent series of articles by the Rev. A. W. Palmer of Plymouth Church, Oakland, are aware of his great interest in all movements for civic betterment. Many will be interested in the suggestions made by him last week in a letter to the Commission of Public Health, in Oakland, and referred to the city council for consideration. Mr. Palmer said:

"I am very much interested in the possibilities which our proposed municipal auditorium contains. Ever since the bond issue was first proposed I have had it in mind and have been wishing that it might be so constructed as to have broader uses than simply those of an auditorium. I believe the capital invested in it ought to be kept as lively as possible by making the building one which could be used practically every day in the year. If it is located on Peralta park, that makes it all the more available for a great many purposes, because the playground commission plans to make Peralta park the central feature of our Oakland playground system. I hope sincerely that the playground commission will have ample suggestion to consult with the architect and make suggestion about plans and uses of the building before any final plans are adopted.

"Putting it roughly and on the spur of the moment, my ideas with regard to this auditorium are about as follows:

"There should be a large auditorium capable of seating the largest convention or public gathering that we might expect in Oakland, say four or five thousand. Then it should be possible by means of folding doors, to shut off a part of this auditorium, making a smaller one capable of seating say one thousand people.

"These two auditoriums should be seated with removable chairs and should be so constructed that, either in whole or in part, that can be used for a municipal skating rink or dance floor where skating and dancing with good music could be provided for the young people at a small admisison fee to cover the cost of maintenance and under very strict supervision.

"The building also, without very great additional expense, could be so constructed as to have in it three or four smaller halls, seating from 100 to 400 people and intended for meeting places for any clubs or labor unions, or other organizations which might desire them.

"One such hall could be equipped with apparatus for a moving picture machine, and might be used as a moving picture theater, making a specialty of educational films.

"Two rooms connecting, with an office between them so that they might be controlled by one person when necessary, should be provided for a branch library and public reading room. The reading room in particular should be large and well ventilated.

"There should also be provided a refetcory where light refreshments of the best quality might be procured at reasonable prices as is the case in the parks in Chicago.

"There should be ample facility in connection with this building for shower baths and dressing rooms in connection with the large playground and athletic field to be established at Peralta park, where this building is located, and the big auditorium itself would be available for gymnasium purposes on rainy days and for exhibition drills when desired, in the evening.

"Such a building as this would provide the city with a much-needed auditorium and at the same time, without duplication of expense, would provide the city with a great recreation center."

A CONFERENCE RELATING TO CHURCH LEADERSHIP.

A conference to consider the needs and opportunities for religious leadership, particularly in the Chistian ministry will be held at San Anselmo, Cal., January 26-27.

There will be addresses and discussions on the following topics:

The Dependence of the Kingdom of God on the Church, Opportunities for Religious Leadership in the Modern City, The Problem and Call of the Rural Church, The Christian Minister a Factor in Nation Building, The Church in an Era of Social Reconstruction, Essentials in an Effective Ministry, The Church's Problem of Recruiting an Able Ministry, The Consolidation of Christian Forces.

The following named persons are expected to be some of the speakers:

Dr. William Horace Day, Los Angeles; Dr. Charles F. Aked, San Francisco; Rev. Leland D. Rathbone, San Fran.

cisco; Rev. Albert W. Palmer, Oakland; Dr. Warren H. Landon, San Anselmo; Rev. E. L. Parsons, Berkeley; Bishop Edwin H. Huughes, San Francisco.

Entertainment will be given at San Francisco Theological Seminary for 75 cents for one night's lodging and three meals. There will be a conference fee of 50 cents to cover other expense.

Invitation to attend is to the students and members of faculties in the theological seminaries; all men in the universities who plan to enter some form of religious work; a limited number of Christian Association workers and university professors; and a special invitation is given to all Christian ministers about the Bay.

Persons planning to attend and wishing entertainment as requested, are asked to notify Mr. Fred Hart, San Francisco Theological Seminary, San Anselmo, Cal., by January 22.

TWO IMPORTANT THEOLOGICAL SEMINARY CONFERENCES.

Two conferences, representative of the theological institutions of the United States east of the Rocky Mountains, and discussing topics of vital importance, were held the week closing November 25th, at New Haven, Connecticut, and Oberlin, Ohio. Twenty-eight seminaries of thirteen denominations were represented at New Haven, and twenty-six of seventeen denominations at Oberlin. The conferences were conducted under the auspices of the Theological Section of the Student Young Men's Christian Associations. The Rev. J. Ross Stevenson, of Brown Memorial Church, Baltimore, chairman of the Theological Sub-committee of the Student Movement, presided, and among the leaders present at one or both conferences were Mr. John R. Mott, Mr. Robert E. Speer, the Rev. Prof. G. A. Johnston Ross of Montreal, Bishop William F. McDowell of Chicago, Professor Graham Taylor of Chicago, Dean Charles R. Brown of Yale, and President Henry Churchill King of Oberlin.

The representation was limited to three students and one professor from each seminary, and some twenty professors and sixty students were present at each of the conferences. With the gatherings conducted entirely on the round-table, or discussion plan, the students and professors took part freely and earnestly in the discussions. The following general subjects were discussed under a number of suggestive sub-topics:

1. The present day demands upon the Christian ministry and changes in curriculum and methods necessary to meet these demands.
2. Recruiting for the ministry at home and abroad.
3. The personal life of the intending minister,—the criticisms made against him, his temptations, the habits he should discard and cultivate, and how to keep his spiritual life warm and true.
4. The clinical or practical work of the theological seminary student.
5. The relation of the Seminary Young Men's Christian Association to the development of theological students.

The conclusions of each conference were expressed in a series of resolutions prepared by a representative committee which met at frequent times during the conference and sought to express the deepest convictions of the discussions. There was a feeling that theological seminaries ought to provide in their curricula training for specialized types of ministerial service, such as Religious Education directors, City, Home and Foreign Missionaries, Social Service directors, etc., and that while the time-honored and fundamental departments are necessary, these in their training must be increasingly adapted to changed present conditions. On securing more candidates for the ministry, emphasis was laid upon the responsibility of the theological student to do recruiting and the need of his coming into closer relationship with the Student Movement in the colleges and universities, so that there may be brought before young men a commanding appeal for the ministry. There was some difference of judgment as to the extent to which practical activities,—general ministerial work, Bible class, social service, boys' work, etc.,—should be carried on during the seminary course. Instead of the ordinary student preaching appointment, however, without expert supervision, the general conviction was in favor of clinical or practical work being conducted under the direct supervision of the faculty or some expert agency thoroughly correlated with the recitation activities. That theological institutions ought to give an equivalent of missionary training equal to a Chair of Missions; and that the theological students should become acquainted, both through voluntary and curriculum study, with the missionary work of the church at home and abroad and thus make an intelligent and prayerful decision as to their place of work and be competent leaders in the missionary activities of the church, was the conviction expressed. Attention was called to the need of seminary students facing frankly the criticisms which are made against them and not forgetting that even though they are theological students, they have subtle temptations and need to make use of every agency for the development of the strongest Christian character. The students went from the conference with a new feeling of responsibility for their part in making their theological training more effective and in fulfilling their responsibilities in recruiting and in clinical work.

LORD'S DAY ALLIANCE.

The American Sabbath Union was organized in 1888 and incorporated under the laws of the state of New York. In 1909 the name was changed to that of Lord's Day Alliance of the United States to correspond with a similar organization in Canada, so that the movement is international and interdenominational. Fourteen of the leading denominations of the Union have officially adopted the Alliance as an agency through which to co-operate for the preservation of the Lord's Day.

Dr. George W. Grannis of New York City is the general secretary. He is now in California for a two months' campaign with the secretary of the Pacific Coast District, Dr. G. L. Tufts of Berkeley, Cal. The central committee, which has been working under the name of The Reform League of California, voted to affiliate with the Lord's Day Alliance and hereafter to operate under that name. It will assist the national organization in obtaining needed legislation through Congress and especially advocate state and local issues. At the next general election in November, the Alliance will call for an initiative vote upon a Sunday rest bill and asks the hearty co-operation of all the friends of a weekly rest day. In the meantime, a vigorous campaign will be carried on to educate the public mind and to organize the forces.

The Alliance was instrumental through Dr. Grannis in starting the movement which has resulted in closing the majority of the free delivery post-offices in the United

States. The postal boys are now carrying him on their shoulders through Southern California. It also was the means for the closing of the gates at the Jamestown Exposition on Sunday and other important movements. In the name and by the help of the churches it stands for the defense of the Lord's Day upon the Pacific Coast, where that day is so nearly lost.

Berkeley, Cal. G. L. TUFTS.

CHURCH UNITY DISCUSSED IN A WASHINGTON TOWN.

A Discussion of Much More Than Local Interest.

Recently one issue of the Snohomish County Tribune was given over to the women of the Cosmopolitan Club to edit, and among other things they had a symposium on Church Unity. The pastors of the Congregational, Presbyterian and Baptist churches contributed articles on the subject. Considerable was said that was widely suggestive, and we accordingly make a condensation thereof.

The Congregational Attitude.

After considering the great union movements among the churches of Christendom the Rev. L. L. Woods, pastor of the Congregational Church, turned to the local situation and said in part:

What would you think of a town, or community, trying to erect a dozen school houses and supporting as many schools and teachers when a fourth part of that number would supply all the educational needs of that community, and do it more effectively, with better buildings, better equipments and better paid instructors, together with a great saving of taxes and unnecessary burdens? Would we not characterize the voters of such a community in language more emphatic than polite? What shall we say when we apply the same simile to our over-churched communities? Doesn't the quaint adage, "Sauce for the goose is sauce for the gander," apply in this case?

There are, I believe, at least ten churches in Snohomish, though some of them may be in a state of desuetude. I can stand on an elevation on Union street, between Second and Third avenues, and count seven of these church buildings, none two blocks distant or four blocks apart. The population of Snohomish is less than 5,000 and with its environs does not exceed that amount. This is not a religiously-inclined town. Its leading industry has been lumber business and kindred interests incident to it, a business, though perfectly legitimate and honorable, which has never been conducive to temperance and religion. The railroad interests, unusually large for a town of this size, are naturally and uniformly repressive rather than promotive in matters of Christian life. The occupation of their employees seven days in the week is a violation of both a natural and sabbatic law and inevitably lowers physical health and spiritual life. The recent city election, in which a majority of our voters voiced their wish for a lower moral tone and a higher criminal standard of the community, also aids in lessening the spiritual tone of this naturally favored city of homes. Then there are twenty-seven different fraternal orders and lodges in Snohomish, one of which—the Eagles—has an enrollment of over twelve hundred members. These often take the place of the church for their members and, in their fraternal helpfulness, do what gospel churches were originally designed to do and to which work institutional churches are returning today. Let us be thankful for the mutual helpfulness of these orders, though it is to be regretted that they so largely supercede the churches in the estimation of their members. From every standpoint, then, it may be reasonably questioned if the audiences of our Snohomish churches exceed seven hundred souls on any ordinary Sunday service. By crowding, one of these church edifices has held that number of attendants and by a comparatively small expenditure could conveniently seat all of them.

A Business Proposition.

The average minister's salary on the Pacific Coast is between $600 and $700; the average incidental expenses of these ten churches, including salaries, could not be less than $1,100 or $1,200 each, or a total of $11,500. How much these churches give for missions I have no means of knowing. But I do know that a church which does not give half as much to others as it expends on itself has a poor excuse for existence. This estimate, then, would make a total aggregate of $17,250. Is it a good business proposition to expend $11,500 to get $5,500 to do good with, and then divide that amount among the different denominational missionary organizations, each of which has six or seven different charities to which the gifts are appropriated?

To expect ten churches, Protestant and Catholic and those midway between, to consolidate into one would be unreasonable. But suppose four of these ten churches were to unite—four whose differences are only in church polity, not in faith; whose basal creeds are the same and whose differences they would acknowledge are nonessentials to salvation? Then suppose they employ a minister capable of commanding the situation at a fair salary of $2,400 per annum, and an assistant at $1,200 per annum, pay $600 for music, $300 for janitor, $300 for lights and fuel, and $150 more for minor incidentals—an aggregate of $4,950; saying nothing of probably larger Sabbath and midweek attendance upon the means of grace, a vastly more commanding moral influence in the community and (it would be reasonably hoped) a large increase of social and spiritual life and enthusiasm; and then in addition to all, a manifold increase of benevolence, in due course of time, under one great missionary society, instead of four, with a corresponding saving of expense.

As to what Congregationalists would have to give up in union, Mr. Woods said:

This would have to depend on what would be demanded by the other churches entering the compact. Congregational and Baptist churches are democratic in government—i. e. self governing. All their matters are supposed to be submitted to the popular vote of the church membership who recognize no superior authority above themselves, save that of Christ, the Great Head of the church. Their local, state and national conferences are only advisory and never mandatory in their deliverences on any church matters, as in the case of the first New Testament church council, given in the fifteenth chapter of Acts, where "The apostles and the elders, with the whole church," at Antoch, came together to consider the matter before them. As in that case, so in every case, with rare exceptions, independent churches accept the advice of the bodies above them. With the above exceptions, the officials in the organization of their churches are in no way essentially different save in the names by which these officials are designated. So the Presbytery synod, or presiding elder and bishop, like the rose, would be fragrant or offensive, according as it becomes familiar.

And in the matter of voting, whether in independent

or ritualistic churches, a few members usually rule and often do all the work which the rest of the church are quite willing to have them do. Wherever the spirit of Christ is, there is harmony, whatever the form of church government; where it is not so, there's a row. The unsanctified elements of our humanity are essentially the same, whether in saint or sinner. The distinction between his satanic majesty and a church official has been given as follows: "Resist the devil and he will flee from you; resist a deacon and he will go for you." Hence the wise church leader pursues the way of least resistance, when this can be done without sacrifice of principle, thus achieving his purpose the sooner and living the longer.

An Enviable Record.

Congregationalists have a grand and enviable record as pioneers in educational and mission work and have, in many an instance in the past sacrificed their name (but never their principles) for what they thought would promote the Savior's cause; hence they are smaller in numbers than the other leading denominations. What they have done in the past they could do again, if, without detriment to the Redeemer's cause, should occasion demand it. They were the prime movers, a few years since, in the proposed union of themselves with the Methodist Protestant and United Brethren denominations, which movement is now held in abeyance waiting further developments. No doubt there are those in their body lacking breadth of mind and wise discernment as they are in all other communions. We not infrequently meet those bearing the name of Christ who are so intolerant of those not speaking their "shibboleth" that they discountenance them both in religious worship and social intercourse, not even risking their young peoples' contamination with the Congregational bread, Presbyterian ham, Methodist pepper and baptist salt in a union sandwich..

The Presbyterian Attitude.

The pastor of the Presbyterian church was asked by the ladies to write on "What the Presbyterians Would Have to Give Up." He said:

In the church world unity is of the utmost importance. It is the business of the Church in all its various branches to present an unbroken front for Christ and against sin. That is one of the best recommendations the Church can give itself to the world. (John 17:20-21.) By unity I do not mean union. Church unity has to do with oneness of aim and purpose and effort, whereas church union would mean the amalgamation of all the forms of government, methods of administration, manners of worship and service of the various churches, the union of all denominations into one. This organic union I never expect to see as long as the separating and blinding influences of sin continue in the world. How can we reasonably expect all Christians to see eye to eye in all matters religious, when that is morally impossible in every other department of life? In heaven, where perfect knowledge and perfect love reigns, that will be realized, but not here under present conditions. My observation leads me to conclude that the denominations which talk the most of church union manifest the least of the spirit of world-wide-unity.

There is, however, a practical unity of denominations that should prevail everywhere, which pertains to a large extent on foreign mission fields. The work is carefully apportioned among the various churches there represented by the workers on the field. These missionaries in the midst of the degradation of heathenism, realize the absolute necessity of the harmony and co-operation of all the Christian forces. Something of this same nature might be evolved on the home mission field to prevent needless duplication of work and expenditure of home mission energy and money.

I am of the opinion that denominations will persist for a long time to come; but they could be made fewer by uniting them on governmental, sacramental, or doctrinal lines. On the basis of government they could be formed into at least three denominations, such as the Episcopal form, i. e., government by bishops; the republican form, i. e., government by chosen representatives; or the democratic form, i. e. government independently by each congregation. On a sacramental basis, the division might be Immersionists and Non-Immersionists. Many of them perhaps, could be united on some brief declaration of principle which they hold in common. On some such scheme, some of our Snohomish churches can be eliminated with good results to the Christian cause in general.

I am an advocate of denominations because it develops more Christian talent and character than one single denomination could. The strongest men in the interest of Christian unity have been stalwart men denominationally. It requires strong convictions to be a broad-minded Christian. A person can be broad to the point of losing sight of all denominational distinctions, and be in danger of becoming absolutely useless as a working force for Christ. (Rev. 3:16.) Each church is to be a force of Christians to be educated, trained and directed for Christ.

What is a true church of Christ? I believe that it is a distinctly religious organization which stands for at least three fundamental things: 1. The Bible is the only perfect guide for faith and practice. (2 Tim. 3:16-17.) 2. Jesus Christ is the only Substitute and Savior for sinful and sinning man. (Acts 4:12.) 3. The church is an organized force through which the Gospel is to be propagated until it shall become world-wide. (Matt. 28:18-20.)

These three principles the Presbyterian church holds to be absolutely essential, and hence must enter into every scheme of church unity or union. And as a practical proof that the local Presbyterian church stands for these basic principles, we need but point to the fact that the roll of our present membership is made up of people who at one time belonged to nine different denominations, and who now labor together in beautiful harmony under the Presbyterian banner. Furthermore, these members coming from these various denominations assure me that in their practical Christian worship the Presbyterian church is very little different from the church of their former connection.

The advocates of world-wide peace among the nations of the earth, without destroying the integrity of any one nation, are working in the right direction. Similarly the churches of Snohomish should be reduced in number as soon as two can get together on terms mutually agreeable; but in the meanwhile, let us separately, in the spirit of unity, hold up the Gospel to a lost world of sinners whom Christ came to seek and to save. Let us be charitable to one another, hating the spirit of proselyting and "in honor preferring one another."

The Baptist Attitude.

The pastor of the Baptist church wrote:

What Baptists could give up to effect union of churches in Snohomish:

The Baptist church is founded upon the New Testament. She stands for the sovereignty of God, the supremacy of Christ, the sufficiency of the Holy Spirit, for the Bible as the only standard of Christian faith and practice for the spirituality of worship, the independence and interdependence of the churches; for a regenerated membership, religious liberty, the Biblical observance of gospel ordinances, intelligent culture, missionary endeavor, separation of church and state, and for a Christian fraternity as broad as is authorized by the Word of God.

The dying commission of his Lord. Matt. 28:19.

1. Make Christians of all nations.

2. Baptizing them in the name of the Father, Son and Holy Spirit.

3. Teaching them to live the life of obedience. This order must never be changed. Believe. Be baptized. Live the Christ life.

Baptism, the immersion of a believer, symbolic of death, burial and resurrection.

There will never be the union of the church of Christ by the sacrifice of principle. All churches, both Protestant and Roman Catholic, recognize the baptist principles as valid. Therefore, to come to the Baptist position would be no sacrifice of principle on the part of others, but to take on something additional 6,000,000 baptized believers in the Lord Jesus Christ.

A Layman's View.

A layman, whose church affiliation we do not know, asked in the concluding paragraph of a fine article:

What is the use of those walls of creed and petty customs and traditions, of superstition and other nonsense that are between the churches, keeping them apart and diminishing their strength? Why not level them all down and build a broad platform, as broad as God's love, on which all could stand with plenty of room to work?

DAILY INVOCATION OF MOSES MAIMONIDES.

(Rambam & Rabbi Moses Ben Maimon.)

And now I turn unto my calling;
Oh, stand by me, my God, in this truly important task!
Grant me success! For—
Without thy living counsel and support
Man can avail but nought;
Inspire me with true love for this my Art
And for thy creatures.
Oh, grant—
That neither greed for gain, nor thirst for fame, nor vain ambition,
May interfere with my activity.
For these, I know, are enemies of Truth, and Love of Men,
And might beguile one in profession
From furthering the welfare of thy creatures.
Oh, strengthen me!
Grant energy unto both body and the soul,
That I may e'er unhindered ready be
To mitigate the woes,
Sustain and help
The rich and poor, the good and bad, the enemy and friend;
Oh, let me e'er behold in the afflicted and the suffering,
Only the human being.

Knowing, what all experience goes to show,
No mud can soil us but the mud we throw.
—Lowell.

Among the Churches.

CALIFORNIA.

Los Angeles, First.—There is a movement for purchase of the lot adjoining the First Church property so as to provide for enlargements that the not far distant future will make necessary.

Pacific Grove.—A beautiful communion table of solid oak has been presented Mayflower Church by the adult Bible class in memory of the members who passed into the other life in 1911—Mr. Chamberlain, Mr. Painter and Mrs. Nelson.

Oakland, First.—A call has been extended to the Rev. Ray F. Carter, pastor of the Congregational Church, at Wallace, Idaho, to become assistant pastor. He has accepted the call and will enter on the work at an early date. Mr. Carter was ordained in 1904 and has been at Wallace since 1909.

Los Angeles, Park.—On a recent Sunday evening Park Church had a unique service. There was a stereopticon address by the pastor, the Rev. J. H. Cooper, on Mission Fields in Turkey. The great work of the Congregational churches in that land was preesnted in a very illuminating and instructive way. Mr. Thomas Hendry, a former pastor, furnished a new and popular gospel song "The Church in the Wild Woods."

NOTES AND PERSONALS.

The evening after Christmas the choir of the North Berkeley Congregational Church accompanied the Rev. Geo. H. Dekay to Fort McDowell on Angel Island and assisted in that series of services which Mr. Dekay has been conducting there once a week for some time with marked success.

The Rev. Francis Lawson, a retired Congregational minister, passed into the other life from his home in Alhambra on the 26th of December, at the age of 86 years, eleven months and twelve days. Mr. Lawson had pastorates, both in Northern and Southern California, after coming to the coast about eighteen years ago from the East. He was a man of fine Christian character and left everywhere an abiding influence for good.

Mrs. F. G. Collett, who with her husband has been doing noble service amongst the Northern California Indians, near Colusa, has overworked and is now at an Oakland sanitarium recuperating from a nervous breakdown. It is to be hoped that her recovery will not be long delayed for the Indians need such work as Mr. and Mrs. Collett are doing among them. An article in The Pacific next week by Mrs. Dorcas Spencer will tell somewhat of what has been accomplished the last year.

THE REV. LOYAL L. WIRT GOES EAST.

The Rev. L. L. Wirt went East last week and will spend two months there in the lecture field. His lectures given several p'aces in California on Life in Alaska and the Resources of the Great Northland showed his ability to command attention in the lecture field and a successful tour may be predicted for him.

Oakland papers quote Mr. Wirt as saying that a part

of his plan is to work up additional sentiment for government operation of the coal fields of Alaska, and the bringing of coal to San Francisco for sale two or three dollars a ton instead of the present price, $12. Mr. Wirt is quoted as follows:

"Why not try out some of our plans of nationa'izing the natural resources and owning the means of distribution for the sake of our people? Alaska is America's treasure house. When all the timber is cut from the hills of Oregon, Minnesota and California, Alaska will come to the home-builder's rescue and save the country by her millions of acres of pines and firs. When all the gold is exhumed from the mountains of South Africa, Alaska will give forth her treasure, which has only been so far scratched on the surface. When all the furs of Siberia and Russia are gone, Alaska will warm America with the skins of untold numbers of arctic animals. And when all the coal is dug from Indiana, Pennsylvania and Illinois, then Alaska will just begin to give forth of her treasure the amount of which has never been estimated.

"Down in Panama we are spending mil'ions on splendid engines, rails and dredgers. They will rot in the fetid marshes when the canal is finished, or will be sold as junk. How much wiser and better plan it would be if Uncle Sam shipped all this equipment to Alaska and set up a coast coal industry in his own coal fields.

"Although President Taft, by a very strategic move, has let the Guggenheims seize a portion of the waterfront on Contro'er bay, yet the United States still controls sufficient of the harbor to build docks and termini, and run its railroad into the vast coal fields. With her own steamers the nation could then bring coal down to San Francisco for $2 to $3 a ton instead of the outrageous prices we now pay.

"I lived in Australia for seven years and I can testify that the government ownership of the railroads, coal mines, telegraphs, hospitals and other industries, is not only not a failure, but a prophetic testimonial of the good times that are coming, when we follow the same course.

"Here at last is a practical scheme for the saving of money for the people and of putting the policy of nationalizing industry to test. The thing could be done as easily as we operate the mails now, and it would be an undertaking wedge into a wider use of the things that are ours, by our own servants, and for our own benefit."

SOME VISITS THAT WERE HIGHLY APPRECIATED.

Dr. Daniel F. Fox, of the First Church, Pasadena, has just made a tour of three of the outlying churches of the Southern California Conference, Ventura, San Luis Obispo and Paso Robles. At each place he delivered one of his lectures, with their rarely fascinating word pictures and their keen insight into life.

At Paso Rob'es, the northernmost church in the Conference, he also addressed a group of men at a supper. His words were a strong, inspiring appeal to men to recognize the rightful place of the religious emphasis of the church. After the supper, he delivered the lecture, "A Neglected Cavalier," to an audience which filled the church full. The vivid pictures from Englisn history, and the vital application to a great problem of our own day, made the lecture one of great educational and inspirational value.

Dr. Fox has made this tour wholly as a matter of fellowship; the churches having made no return above his travelling expenses.

Association with the strong, friendly personality of Dr. Fox, coming to these little towns from the heart of the busy world, which is achieving things, means a permanent uplift to all who heard and met him. Neither pastors nor churches can ever forget the large spirit of brotherhood which prompted these visits.

Cannot other strong ministers come and do likewise? We believe that several such visits made each year to outlying churches by strong pastors and laymen making tours of such places, would be a real element in the solution of the problem of keeping vital the life of the country church. G. L. M.

A UNIQUE WATCH-NIGHT SERVICE IN SEATTLE.

The peop'e in the neighborhood of the Queen Anne Congregational Church, Seattle, of which Dr. Sydney Strong is pastor, were invited by means of an attractive folder to a unique Watch Night Meeting on New Year's eve.

As a matter of news and as something suggestive to others, we quote from the announcement:

"Would you like to hear New Year's Greetings from Gipsy Smith, Booker T. Washington, Lyman Abbott, Jane Addams, Charles M. Sheldon, Benjamin Ide Wheeler, Henry C. King, Graham Taylor, Washington Gladden, Frank C. Cooper, Nehemiah Boynton, Charles R. Brown, James Campbell? We have letters from all these, and others, written for this occasion. Come to the Watch Night Meeting, Queen Anne Congregational Church, Sunday night, December 31st, from 9 to 12 o'clock.

"Wou'd you like to hear an address by President Thomas F. Kane, on The Church and the State Universities? Come to this Watch Night Meeting.

"Would you like to join in Old-Fashioned Songs, like 'Auld Lang Syne,' 'Swanee River,' 'Lead, Kindly Light,' 'My Days Are Gliding Swiftly By, etc? Come to this Watch Night meeting.

"Would you like to see Bunyan's 'Pilgrim Progress' illustrated by 50 of Underwood's Pictures? Come to this Watch Night meeting.

"Would you like to hear Mrs. John F. Chamberlain play on the violin? Would you like to enjoy a quarter of an hour in social refreshments? Come to this Watch Night meeting.

Would you like to hear read a good letter from Rev. John D. Nichols, a former pastor; and from Mrs. Nichols, his wife? Come to this Watch Night meeting.

"Would you and your whole family like to watch the old year out in a pleasant and inspiring place, where on going home at 12 o'clock you won't be troubled by street car crowds? Come to the Watch Night meeting, Queen Anne Congregational church."

INLAND EMPIRE NOTES.

The Westminster church, Spokane, has held its annual meeting and officers for the coming year were elected. The report of the treasurer was encouraging. On January 17th annual reports will be read and dinner served.

The corner-stone of the Lincoln Park church was laid

last week. This church is located in a growing part of the city. Rev. W. C. Pritchard is pastor.

Rev. Mr. Long of Elgin, Illinois, has begun work at St. John.

The new church edifice at Cheney will be dedicated on January 14th.

WOMAN'S BOARD AND WOMAN'S MISSIONARY UNION MEETINGS.

The Woman's Home Missionary Union and the Northern California Branch are to unite their winter meetings on the day of January 18th, having accepted the invitation to be the guests of the women of Plymouth church, Oakland. Miss Martha Brotaw, who has for several years been working under the Home Missionary Society in the East, and is now with us on the Coast, will speak. Also Miss Allen, now being greeted by various churches in Northern California, will tell us of the work of Brousa, Turkey. Morning session begins at 10:30. Afternoon at 1:30. Lunch served by ladies of the church. Taking Piedmont avenue cars; get off at Laurel. 40th Key Route from the city walk south to Laurel. HARRIET G. MERRIAM, Rec. Sec.

OLIVET CHURCH, OAKLAND, HAIL!

In less than three months and a half from the first public religious gathering in the Rock Ridge district, a church has been organized. Though Rock Ridge indicates the location, Olivet has been chosen for the christening. The parish of this church lies along the first gentle slope of the foot-hills in north Oakland, both sides of College Avenue, and centering at its intersection with Lawton. The community has grown with prodigious rapidity within three years, till now door yard joins door yard (fortunately house does not join house, as in San Francisco), in lengths of lawn and bright gardens. The neighborhood is of wide awake, youngish people, with happy children in goodly numbers, a region of homes being paid for as modest prosperity permits. Culture, enterprise, community spirit, moderate means, these characterize a neighborhood into which organized religion has come with welcome. The people were gathered by the Sunday School Society on September 17, in the Vernon-Rock Ridge hall, and on that day a Sunday school was organized. By ready and uncommonly competent workers the school has been carried on regularly. Graded lessons were introduced at the start. Tables were assembled for the classes to gather about, curtain screens were devised to separate them. Several pastors of our nearby churches have generously taken turns preaching at the regular afternoon service, so that from the first, Bible school and worship service have not failed for a single Sunday.

And now has come the organization and recognition by the Association, for the Association was invited to sit as Council. The Olivet people were set upon entertaining the council at dinner, and graciously it was done. So, as there was but one room for both dinner and council, it seemed best to begin the gathering at the tables, then, still sitting around the board, to proceed early to the examination of the proposed church.

The story of the community's need, of an open field without a church in three-quarters of a mile, of the welcomed beginning of school and preaching, was voted satisfactory by the council. The forms of organization, taken from First Church, Oakland, and North Berkeley, were approved without the formality of a hearing. Thus soon did the council proceed to the organization of the church, and to its reception into the Bay Association.

Rev. Griffith Griffiths was chosen moderator in the absence of the proper officer of the Association, and the proceedings unfolded smoothly. The charter membership roll numbers twenty-eight, all adults but one. Five have come upon confession of their faith, twenty-three by letter. Three received baptism, one of whom does not join the church at this time. The Invocation was made by Dr. H. Melville Tenney. The Scripture was read by Rev. B. L. Brittin. The members were received and baptism administered by Superintendent Miles B. Fisher. The Prayer was offered by Superintendent L. D. Rathbone. The Right Hand of Fellowship was felicitously extended by Rev. H. R. Miles, and the Charge given the church in strong words from Rev. A. W. Palmer. Solos by Mr. William Wright, and Mrs. Joe Mills, and congregational hymns filled out a program redolent with Christian friendliness and prophetic of high-hearted endeavor. M. B. F.

The Home.

The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had sung?

—Sill.

AS WE GO ALONG.

When one looks back on life, it is not difficult to trace lines of dramatic sequence; but we often make the mistake of underestimating its interests as we go along. We do not appreciate the unfolding of the plot as we live it, nor make the most of our opportunities to enrich and beautify it. The passion to hurry ahead, to reach some future time when living shall be easier for us, or when we may have more money to help the causes we want to help, or to enjoy the art and travel for which we long, robs us of the enjoyment rightfully due us today, and which can never be ours again. Something brighter may come, but just the happiness that belongs to this period cannot be put back; and, if it is once missed, the whole life is poorer.

For instance, how a mother enjoys looking back to the days when her children were little, closely clustered about her and dependent on her for almost every comfort and joy! How inevitably she turns wistfully back to that time, as they grow older and as each one enters into his own kingdom of conscious independence and responsibility! She would not exchange the richer companionship of later years for the nursery days. But those were sweet, too; and somehow the recollection pulls her heart, the days are so far away and so irrevocable. She dwells lovingly on their childish experiences, repeats the old stories again and again; and, if an old letter, filled with the forgotten trifles of ordinary days, is discovered, it is a veritable treasure-trove. Yet how often the weariness of countless cares steals the sunshine from a mother's day, and tires her nerves till happiness flies! Good is it that mothers are

learning better in these days of wider responsibilities than to let one class of duties wear them out until real delight in anything becomes an impossibility.

DIET FOR THE GROWING CHILD.

How many mothers fully realize the importance of a proper diet for growing children? Too much care cannot be exercised in the selection and preparation of foods, for the child eats not only to repair the waste tissues of the body, but also to add to his stature.

The health of the child is undermined more through not deriving the full quota of nutriment and benefit from his food than from overwrok or over-exertion.

It should be remembered that the education of the mind is a life-long process, while the period of bodily growth is limited to a few short years, and it is therefore paramountly important that the child receive such nourishing food as will construct for him a physical body which shall be strong of muscle and healthy of nerve.

Many parents feel their children should be sent to school even before they have reached the age of five. The child exhibits a natural aptitude for learning and the parents decide he should at once begin his education, without stopping to consider a young mind crowded with studies which it is unable to assimilate will, most likely make the child irritable, which will have a disposition to react on the digestive organs and bring about a deplorable physical condition.

Sometimes we hear mothers exclaim, "I don't know what is wrong with my child. He eats more than I—and at every possible opportunity." Do not forget that the child requires large quantities of food for energy and body heat as well as body-building, and while the adult can go without food for several days with no apparent suffering or discomfort, he is well supplied with a reserve of fat while the young child usually has no such reserve force and must eat to continue normal.

The amount of food necessary to sustain the child varies with its advance in years—from birth to four years old he can exist on light foods and fruits, while from four to ten to his diet should be added meats and vegetables which go towards making muscle.

As to the kinds of food, there is nothing better than good cereals. By this is meant the nutritious cereals that require two to three hours of slow cooking, such as cornmeal mush and old-fashioned oatmeal. These cereals contain the component essentials for the making of strong nerves and muscles.

The child, however, must carefully masticate the cereal. There is a mistaken idea that because a food is not solid it requires little or no mastication. This is a great error. A cereal to be of any value must be well mixed with saliva in order to dissolve the starch, otherwise the process of internal digestion will be long and probably attended with unhealthy results.

Dried fruits, dates, figs, and raisins, after being carewashed with boiling water to remove any particles of dust that may adhere to the fruits, make a very appetizing, healthy food and are especially tasty in the children's lunch. These dried fruits contain a greater percentage of sugar than the fresh fruits, and also act as light laxatives.

Dates, when stuffed with nuts, contain a splendid combination of body-building essentials.

Much has been said for and against the banana and there is a wide difference of opinion with regard to its use. When the skin of the fruit is beginning to turn dark it is then most delicious and highly nutritive, but beware of the banana when the skin is pale yellow, and under no circumstances partake of this fruit if the skin is at all green. When fully ripe, or if cooked, the starch of the banana is changed to sugar and can be partaken of unsparingly with good results.

The value of eggs seems to be universally known and their use for children's meals should be encouraged. They should be poached or medium broiled, but never fried. Some children seem to be prejudiced against eggs, as there is so much jesting with regard to their freshness. Never allow your children to become prejudiced against any kind of food. Reason with them if the question of their likes or dislikes comes up; talk it over and show them where they are wrong. Children are very amenable to reason. Never condemn a food upon your table as having indigestible qualities. Like as not that is the particular food your child will crave. Do not have upon your table any food your child cannot share with you.

With regard to the value of milk, many mothers will not allow their children to drink skimmed milk, believing it to contain no nutriment. As a matter of fact skim milk contains all the properties of unskimmed milk with the exception of fat, and should be given to your children freely.

Pasteurized milk received a blow at a recent convention of mothers in a paper read by Mrs. Mary L. Wade, teacher of economics, her remark being to the effect that an eminent bacteriologist stated that pasteurized milk which has been allowed to set for a few days becomes "rotten." The word is inelegant, but used advisedly, for he states that as pasteurized milk is heated to about 170 degrees it kills the lactic bacteria which in turn should destroy all unwholesome bacteria, with the result that instead of becoming sour milk which is healthy and can be consumed as an article of food, the pasteurized milk becomes rotten and unfit for use.

When the child goes to school be sure and provide him with a lunch to be partaken of during recess. While at home he is accustomed to eating frequently and there requires a lunch between breakfast and his return from school to keep up his strength and energy. - The lunch should consist of some fruit such as apples, dates or figs, or a sandwich, but under no circumstances should the child be given cake or doughnuts.

Even the older children who are in high school, with usually one long session, which in most cities reaches from 9 a. m. to 1 p. m., require a light lunch. In some cities these lunches are being especially prepared for the children and in Boston a five-cent lunch, consisting of hot broth or soup, or chocolate and crackers, may be obtained, while in Philadelphoa the penny lunch is being experimented with.

The chief meal of the child should be at mid-day, with a light lunch in the afternoon and a well-selected supper about 6 p. m.

Olive oil is a wonderful flesh builder, and its use in the preparation of foods for children produces excellent results.

A little pure candy, preferably that which is made at home, is good for the child, as it is rich with sugar, of which from two to four ounces per day constitute a fair

quota. Be judicious in selecting candy. Cheap candies contain chemicals which are sometimes injurious and even poisonous. Many of the chocolate candies contain paraffin to prevent the chocolate from becoming soft when coming in contact with heat, and paraffin is very indigestible.

The habit of giving your children pennies should be discouraged. The child's first thought is usually the candy shop, where his selections are with regard to quantity rather than quality. You will not it is the children of the poor, rather than the children of those who can afford it, that have pennies to spend for the bags of brilliantly colored candies and flamboyantly striped sticks and these are the very children who are unable to digest the candy on account of the large amount of poor food on which they are of necessity compelled to subsist.

Be careful of your children's teeth. When a tooth loosens have it extracted at once. A loose tooth is most annoying and painful and the child is inclined to swallow his food with little or no chewing to avoid the unpleasantness which may cause him to develop a habit that may require many hours of careful vigilance to correct.

Mothers frequently complain their children have no appetite in the morning. An investigation of the sleeping apartment may reveal that it permits little or no ventilation. No child should be allowed to sleep in a room in which there is not a current of fresh air throughout the entire night. See that he has sufficient warm, light covering, preferably blankets, and there will be no danger of his taking cold and he will awaken in the morning with a normal healthy appetite such as only the growing child can enjoy.—Jean M. Scott in Physical Culture for December.

NEW VERSION OF A FLOWER PARTY.

1. I planted a product and a dish with a handle. What came up? Buttercup. 2. I planted a happy facial expression and a tool used for chopping wood. What came up? Smilax. 3. I planted a lot of sheep. What came up? Phlox. 4. I planted a dude and a very ferocious animal. What came up? Dandelion. 5. I planted a man's name and a feather. What came up? Jonquil. 6. I planted a songbird and something worn by a horseman on the heel of his boot. What came up? Larkspur. 7. I planted a sly little animal and something worn in boxing. What came up? Foxglove. 8. I planted something that wants to be remembered. What came up? For-get-me-not. I planted a part of a railroad train and all the people in America. What came up? Carnation. 10. I planted an animal of the bovine genus and a cutting from a vine. What came up? Cowslip.

THE PASSING OF THE SPARE CHAMBER.

We have no spare chamber. I have been troubled about it for a long time. Yesterday it occurred to me that that the Browns have no spare chamber either, nor the Robinsons, nor the Stuyvesants, and I am more troubled than ever.

The decadence of the spare chamber strikes me deep. It is the concrete difference between past and present. The spare chamber meant a room in the house set apart from common life, dedicated to the higher nature. The family might have only three chambers—one of these was sacred. The feather bed rose plump and impregnable in its recesses. The green paper shades shut out all but a chink of light. The cane-seat chairs stood stiff against the wall, and clean straw rustled under the taut "store carpet." The stimulus to the imagination alone was worth three times the amount of space the chamber occupied. You tiptoed in. Mother's best bonnet lay on the middle of the bed. Sometimes a huge loaf of fruit cake sat elegantly in one of the chairs.

There was always something reserved in these days of the spare chamber—fruit cake and bonnets. People had best clothes. They wore them on spare days. Sunday was a spare day. You knew that it was Sunday. Grandfather shaved. (When grandfathers shave every day, what is left for the seventh?) There was a hush about the house. As the day wore on it deepened; the whole farm lay under its warm, sleepy spell—all but the irrepressible hen. The cheerful cackle lingers still, the most irreverent thing in memory. She worked seven days in the week and talked about it. The very silence waited to hear and condemn. Amid trolley cars and bicycle bells and children playing and the Salvation Army drum, the cackle dies away into a harmless whisper.

There was spare time then. People made visits—not anxious, crowded, hurried calls, but good old-fashioned visits. The carryall was washed and oiled. Old Flora was carefully combed and brushed by grandfather, and then grandfather was washed and combed by grandmother. Aunt Clara packed the luncheon in a big basket. There was always a spare cricket to fit in front for young folks, with a good view of Flora's haunches going up hill, and the wide sweep of country going down. The journey was leisurely, but full of wild excitement. There was the dangerous railroad crossings, where grandfather always got out rods ahead and walked cautiously across looking two ways at once. The rest of us rode boldly over, with a fine feeling of risk. Grandfather used to crack the whip in defiance of danger. There were the covered bridges, too. Old Flora's hoofs echoed on them and repeated the trampling of armies. The loose boards rattling underneath held the child on the cricket breathless. Times have changed. Now we speed swiftly over gaudy open bridges, and the legend, "No faster than a walk," looks grimly down from either end.

We had a spare chamber at first. When the baby came we turned it into a nursery. We cleared out a storeroom for the nurse, and used the little back room for a drying room. Grandmother, when her first baby came, took it into her own bed. When another baby came to crowd it out, there was the trundle bed that stood under the big bed all day, and rolled out at night with a sleepy rumble. And when more babies still came to crowd the trundle bed, the first baby, a big boy six years old now, had a bed made for him at the head of the back stairs, or up garret under the sloping eaves. The rain lulled him to sleep, and the snow drifted in sometimes. In the spare chamber the big bed loomed untouched. It hovered in his dreams, a presence not to be put by. The snow, the rain, the stars, and the spare chamber made a poet of him. We have no poets now,—Atlantic Monthly.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee—
Shadows passing through the land.

—Adelaide A. Procter.

Our Young People

HOW BOB LIVED HIS RELIGION.

Bob began work at a salary of $35 per month, and when he drew his first month's salary he counted out his money and laid aside $3.50. "Now," said he, "that is my church money for this month."

"You don't mean to give that much out of your own month's salary, do you?" asked someone.

"No,' replied Bob. "I am not giving that, I am only paying a debt. That tenth belongs to the Lord. After that comes the giving."

After awhile Bob got a raise to $50 per month. Some of the boys said: "Well, Bob, I suppose you will give $5.00 out of your month's wages."

"I'll pay my debts," said Bob.

Again he was raised to $60 per month, and it was the same thing.

But Bob was to be tested in another way. One Saturday afternoon the assistant superintendent said: "Well, boys, I don't have you to work on Sunday as a rule; but we are behind now, and you will all have to come down tomorrow and work to get things in shape for the end of the month."

Bob spoke quietly: "I can't work on Sunday.'

"Now, Bob, this is the first time I have had you boys to do so, and we must work tomorrow to catch up."

"I'm sorry, sir," said Bob firmly, "but it is against my religious principles to do so."

"Well, Bob, if you can't do the work I want you to do at the time I want it done, I'll have to get a man that will."

Sunday morning everyone but Bob went down to work. He went to Sunday school and preaching. Monday morning he was "fired."

That night when Bob brought in his part of a month's wages some of the boys said: "Well, Bob, I guess you won't give any of that money to the church, but keep it to live on till you get another job." Bob still paid his dues.

Bob started at once to hunt him another job. But days passed, and still he was out of a job, until the boys thought things were pretty blue for him.

One day the president of the company came in. He knew Bob and missed him right away. "Where's Bob T—?" said he.

"I had to let him go."

"What was the matter?"

"I had to work some on Sunday, we were so badly behind. Bob refused to work, so I had to let him out."

The colonel made no further remark then; but afterward he asked about Bob, where he was and what he was doing. He sent for him to come to his office. Bob went over the next morning. "Well," said the colonel, "you are the chap that preferred losing a job to working on the Sabbath?"

"You are the boy that I have been looking for—one that will stand by his principles. You can go to work at once in my office. What salary have you been getting.?"

"Sixty dollars per month was my last salary."

"I'll start you at $75," said the Colonel.

And Bobby went on climbing up until he climbed up to New York, and the last I heard of him he was getting $150 per month. He may be still climbing, but I have lost sight of him for some years.—Christian Observer.

ANNABEL'S DISHWASHING.

"Mamma, you are so p'ticular," said Annabel, almost ready to cry, as her mother put two plates back in the dishpan. "I could wipe that little bit of egg off with the towel just as well as anything. I just know the girls will never wait on me."

Annabel was perched on a stool with a nice pan of soapy water before her, and was taking a lesson in washing dishes. Her mamma wanted her to be a neat little housekeeper, so when Annabel had the dishes in the pan ready to be scalded, she always looked them over.

"My dear," said Mrs. Turner, "the only way to wash dishes, or to do anything else, is to do it right in the first place. A dish towel is to absorb the water, not to make the dishes clean, so you must be very careful to get every particle of food off the plates and everything. Some day when you are older you will understand why it is so necessary to be cleanly with dishes."

But Annabel was sure she would not care at all if the dishes were not perfectly clean, if only she could hurry out and play with her dear friends, Molly and Jessie. She whisked the towel over them in a hurry, and forgot all about the task she hated until the next time the pan was brought out. Mrs. Turner was very much discouraged, and thought her little girl would never like her household tasks; but one day something happened that surprised everyone in the home very much.

Annabel and several little girls had gone for a drive with Mrs. Easton, a lady who lived next door, when a terrific storm came up and they had to seek shelter in a little shabby house in the edge of the woods. They were very glad to get in out of the storm, and when it rained long past dinner time, the woman offered to get them something to eat.

"Sally, you wash the dishes," she said to the oldest girl, but Sally cried, so the next girl had to do the work. Her hands were dirty, and when she hastily washed the dishes in cold water the people forced to stay there by the storm saw that the dishcloth was not clean, either. She took a dingy-looking rag and wiped the water off the dishes, but they were full of streaks, and bits of food clung to them. Meanwhile the woman was cooking some meat in a frying-pan that had not been washed at all, and the children could hardly eat when the meal was ready.

"Mamma, I'm never, never going to complain about washing the dishes clean," said Annabel, when she got home that evening. "You've always said it wasn't polite to say anything about people who have been kind to you, and I won't, but I'm glad for clean dishes.' '

Mrs. Turner never asked what sort of dinner they had that day, but she could easily guess when they told her where they had waited for the rain to stop falling, but from that very day Annabel never had to be told to be careful of her dishes. They were as clean and shining as those of the best grown-up housekeepers, and her towels never had a bit of food on them. "I know now why folks are careful when they wash dishes," she often said. but she never told about the dishwashing she saw in the little cabin that stormy day.—Christian Advocate.

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Across the vision bright
Transparent falls;
Across the snowy hills
A newer joy distills,
And to me calls.

It calls for purity,
For holier life to be,
That I may rise
To hail with heart most light
The happy days and bright,
And sunlit skies.

For, springtime's merry bowers
And summer's earnest hours,
So glad and free,
Await the passing days,
And bluebird's song of praise,
With joy for me.

Over all the scene
Of hill and meadow green,
My Father bends
To guard my trusting heart
From pain and sorrow's smart,
And gladness sends.

We hail thee, and away
We gaze afar,
Unto thy russet corn,
And sunsets, when is born
The evening star.
Come, bring thy joy to me,
And be from darkness free,
All glad and gay;
May Heaven's gracious store
Be thine forevermore,
Thou New Year's Day!

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